

تحقیق کرنے کے لئے جیسا کہ
اثر پائے بغیر غائب -
چوگر خانہ میں
قدیم قوموں میں سے نہایت فخر
مستحق نامہ اور پیمانہ کے لئے
جلی رو میں کو نقصان
میں ہوتے ہیں کہ یہی
جو ایک اور بی بی کی فتنہ
ہلک ہو گیا تو یہی باوجود
بہ شرکت فری کے دیکھیں
ظہار کا کچھ اور سب
تہہ کر کے اور باوجود
اس کی منت دہنی کے ہم
بہت بہت دشمنوں
خانوں اور کشاکش کے
شرارت اور دشمنی کے سہ
چاہئے مصلحت روم پر
مستعدانہ گات کا مشرک
سے یکجہ و جمل کا کیا
رومانی گات کے بارے
لکس آرٹس اور
اور وہ سب کا کیا
شاہانہ و مہر و ترقی کو
ہر اور بہت سے کو
بہت شاہانہ سے کی گئی
کے وقت تھے خاص
کے دس سال جب
کو نیکر کے سبب
کوئے کے تو فتنہ

SUPPLEMENT
TO THE
NŪR AFSHĀN

VOL. I. FRIDAY:—MARCH 5th, 1897. No. 9.

Editorial.

The Student and General Conference held in Lahore from Feb. 23rd to 28th was largely attended, and was a season of great refreshing. Mr. G. S. Eddy, Secretary of the Student Movement for India and Ceylon, presided at the various sessions. Dr. J. J. Lucas of Saharanpur, Dr. W. W. White of the Y. M. C. A. Calcutta, Mr. Frank Anderson B. A. Secretary of Y. M. C. A. Bombay and the Chairman delivered the addresses.

Those who attended came with an earnest desire and expectation of receiving spiritual uplift and none were disappointed in their expectation. Those, if any, who expected nothing doubtless received what they looked for, but those who really "waited on the Lord" did "renew their strength." There was much searching of hearts and many, we are convinced, accepted by faith very definitely the promise of a life of victory. All were stimulated to Bible study and there was a distinct realization of the controlling place of prayer in all real work for Christ. Many have determined to give themselves like the apostles "to prayer and the ministry of the Word." Fifty-nine renewed their covenant to spend at least one half hour daily in devotional Bible study and sixty-five entered into the same "Morning Watch" covenant for the first time.

If all who labour for Jesus—and

are not all of us labourers—will give to prayer its proper place, their "ministry of the Word" will also be "with power" as was that of the Apostles, and our work will be a victorious work.

It is anticipated that there will be a similar Conference annually. The spiritual uplift and stimulus to be gained in such a meeting is well worth seeking after.

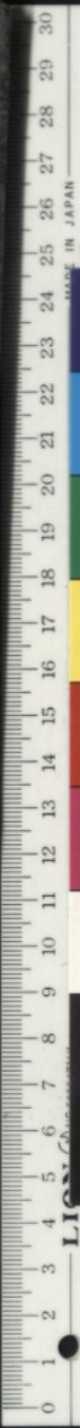
He who "loses" his time for such conferences saves it for more efficient service.

It is undeniable that Christian education and Christianity are making rapid progress in India. Their effects may not be gauged in results. We may not be able to tabulate the results in statistical form, but the present course of events forces us to conclude that India's long cherished convictions are shaken. The amount of opposition that Christianity is meeting with, is in itself an indication that it has commenced to make a powerful appeal to the hearts of the people of this country. It has made its way in the inmost recesses of Indian hearts and is forcing on them the question what must I do to be saved; is forcing on them the conviction that the seat of religion is the heart, and as soon as an enquirer appeals in self-examination to his heart he finds himself lost, and he finds in Christianity alone an address made to his heart. Scores of men in India are thus driven to make a deep searching of their long cherished ideas. They would fain catch at a straw to enable

them at least for a while to throw off the appeal to conscience made by so powerful a religion as Christianity; and thus it is that when a new teacher arises among them to advocate their cause they flock to him by thousands. We have before us as an illustration in Swami Vivekanand. The ovation that he has received in the country after his return from America is inexplicable on any other ground save that the people of India are looking about them; their faith in their old religion is gone, yet there is a natural inclination that way and when a so-called prophet of their religion arises they let go their freedom of thought for the time being and float by the tide of enthusiasm along with others. Thus it is that even the Social Reformers, who are to all intents and purposes opposed to such restriction give way and join with others in according welcome to a strict advocate of caste like Swami Vivekanand. Mrs. Besant has come and gone and her last strength is spent and now Swami Vivekanand has taken the platform. His fame has been like the flash of a meteor, but we all know that the reaction that has already set in will bring in an equally sudden and unfathomable darkness.

Contributed.

THE SELF-SUPPORT QUESTION.
Is India a self-supporting country? Do its inhabitants compose a self-supporting community? If some unforeseen event cut off our connection with European countries shall we be



able to keep the country as prosperous and happy as it is to day under the British *aegis*? At present European Statesmen unravel the entangled skein of our politics, English generals fight our battles and foreign officers keep peace and order in our country. Our Schools, Colleges and wardrobes receive their fresh supply of books, apparatus and cloths from Europe and America, and it is most disappointing that we have not been able to produce even a match-box. To-morrow if the imported match-box is taken away from us we shall have to look for the ancestral flint stone among the debris of our paternal inheritance. Our graduates are counted by thousands, our lawyers are a glut in the market, our stump-orators and so called reformers meet us at every corner but alas! the country has few men of action.

Lord Ripon has blessed or burdened the country with Local Self-government and to day nothing is so ill-managed as this business of everybody or nobody. Nowhere are race feelings, religious animosity and self interest brought into such active play as in this "curiosity shop." Where there is no self-government even on a small scale like this there can be no self-support.

Much is sometimes made of what the non-Christians in India are doing for the support of their religion. But India does not know of any systematic religious organization like the Christian Church. If the people bring their periodical offerings to the temple or the mosque, they do it because the country is custom-ridden. But take the case of those non-Christians who no longer abide by those customs and it will easily be seen that they do not pay even a hundredth part of what the Native Christians are doing. Here is a School in our neighbourhood started by the advanced Hindus and Mohammedans in opposition to the local Mission School and yet the subscription from a community of at least 20,000 inhabitants is never above Rs. 15 a month.

The Native Christian community is a chip of this unpromising block. No doubt Christianity has a reviving power inherent in it but heredity cannot altogether be ignored. "The inherited experience and instincts of centuries cannot be dissolved and discharged simply by an act of faith or by a simple change of association." When talking or writing about self-support in the Native Christian Church, Missionaries and Native clergymen generally compare it to a parasite or drone voraciously consuming the Mission funds without giving anything in return. It is not at all contended here that the community is free from blame in this matter but what I should ask is that in passing this severe judgment let

the undeniable fact of heredity be also taken into consideration.

Let us now see how the Native Christian converts fare when they leave their home and come in contact with a superior race. Do they learn habits of self-reliance here and are the new environments such as will necessarily foster a spirit of self-support in them? Here too it is sad to observe that the community is labouring under great disadvantages.

First the Missionaries have failed to give the community an efficient ministry—I do not say a highly paid or a highly educated ministry which is a bugbear in certain quarters, but a ministry that can act as a safe guide to the infant Church. In all Mission stations there are a number of preachers, catechists and ordained Native ministers but as a rule they do not command the respect and confidence of the community. They are not generally known for their piety or profound knowledge of the Word of God, although they enjoy a unique opportunity for acquiring both. The recent Calcutta murder case, must have given to the public a glimpse into the private life of a Native clergyman. The chief characteristics of a personage of this class is to ape the European Missionary even to the point of anglicizing his intonations in speaking Hindustani; but what is worse he leaves out the better part in this copying process. He assumes the authoritative and patronizing air and tone peculiar to the Europeans in India, puts on his clerical coat on Sundays, expects to be saluted by the common herd, sends forth his subordinates to preach the Gospel and bring in converts that he might have the luxury of baptizing them. His one ambition in life is to be placed in independent charge of a Mission Station with all the paraphernalia of an Indian Mission Compound. Over whose sins does he weep? Where do you find him struggling hard to rescue the perishing? Who meets him walking under the mid-day sun, weary and tired "sitting thus on the well?" What self-sacrifice do you see him practising for the salvation of India or the growth of the infant Church in India?

In the August number of the *Indian Standard* there appeared an article on self-support by the Pastor of a Native Christian Church. He gives readers to understand by implication that he is a Missionary's man, and that he has been elected by the Church because the Missionary wanted that it should be so. Can a man who takes up the duty of a Pastor with such flimsy notions in his head be expected to do much to infuse a spirit of self-reliance into the congregation? He appears to be haunted by a fear of "falling a victim" to the congregation when the Mission-

ary goes away. Water cannot rise above its level and a congregation will not generally rise above the mental and spiritual level of its Pastor. "Better ministers, better churches." We need a revival in the pulpit.

Secondly, the peculiar system followed in employing and maintaining Native Christian helpers in all Missions in India has created an atmosphere altogether prejudicial to the development of a healthy Christian community. Not merit and faithfulness but flattery and hypocrisy* are rightly or wrongly regarded to be the chief passports to Mission employment and the necessary conditions of successful service under a Missionary. Every new convert is supposed to be good enough for the sacred office of a preacher, catechist or minister and the Seminaries are as a rule filled by persons who have failed to get on in other spheres of life. In no other service does one see such difference between the salaries of persons possessing equal ability and doing similar or the same kind of work as in this. In some cases nothing but personal feeling seems to guide the missionary in fixing the salary of his assistant or in getting rid of him. The

* This contributor handles his subject without gloves. We agree with him when we can, but broad statements are likely to be misleading. The writer is honoured by those who know him and he receives honour for "merit and faithfulness," not for "flattery and hypocrisy."

There is a proverb that "manners make the man." The influence of suavity of manner is seen in all walks of life in Western countries. Very often the man who stands highest in College falls behind his less clever classmate when they go out into the world because he has no manners. The best student in a Theological Seminary very frequently fails to receive a call to a wealthy and high paying Church, while men who stand low in their classes have a charm of manner which carries them on and gives them success.

Congregations and individuals ought to be able to be said to recognize merit at sight but the fact is that bad or indifferent manners hide real merit.

This is a point that it seems to us is not taken into consideration by our contributor and by the community to whose general opinion he gives expression. There is such a thing as yielding to flattery and human nature is weak oftentimes in this respect, but it is not fair to assume that when a man who has suavity of manner gets along well, that he is a flatterer, or that the one who helps him on is the prey of flatterers.

We simply ask that distinctions be made and that jealousy of those who have been endowed with good manners and who have tried to honestly develop that gift be not allowed to control the opinion of the Indian Christian community.

Indian readers may or may not understand the point we are making, but this is what we mean in the West when we urge boys and young men to learn to cultivate politeness of manner. We believe that missionaries need to constantly guard against flattery and hypocrisy and hence we publish the article. We also believe that the men who are to-day being honored and trusted are in the main men of merit and faithfulness; hence we have entered this disclaimer to the broad statement made by the writer. *Editor.*

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consequence is there is a wide spread feeling of discontentment among the Native workers in Mission service and no class of servants, public or private, are so much dissatisfied with their position and prospects in life as this class which should have been a pattern of contentment. In some cases the Missionary is over indulgent while in others he appears to be unduly severe and exacting. Here is a Bible woman receiving five rupees a month, who by the way was never examined in her knowledge of the Word of God. She goes about in a conveyance carried by persons who get more than she does. This arrangement has nothing to do with her former habits and the expensive conveyance supplied by the Mission is simply demoralizing to the poor woman who is struggling hard to live and die like a fashionable lady on five rupees a month. Look at an old pair whose children have been brought up in an orphanage. The Missionary has piously deprived them of the privilege of bringing up their children and has enfeebled their sense of responsibility into the bargain. The sons are loafing about and the parents are a burden to the Mission and a disgrace to the community. We need a reform in Mission service.

Lastly, the hasty and indiscriminate baptism of the low caste people is materially affecting the progress of the community in self-support. The Church in India is being brought into a state of impurity which nothing but the fiery stream of persecution alone will be able to purify. Certainly there are different ways of looking at what is commonly called the mass-movement towards Christianity but men brought into the Christian fold by social consideration or pecuniary interest cannot help the formation of a self-supporting community. To many receiving baptism is a source of income; professional inquirers are moving up and down the country. There is so much of the world in the Church that at times it is difficult to know where the world ends and the Church begins. It is absolutely necessary that the mixed multitude, be eliminated before any solid progress can be made in self-support.

Native Christian.

Selections.

CURIOSITIES OF THE BIBLE.

The following Bible curiosities are said to have been gained by study of the good book by the Prince of Granada, heir apparent to the Spanish throne, during his thirty-three years' imprisonment at the Place of Skulls Prison, Madrid.

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,555 times, and the word reverend but

once, and that in the ninth verse of the one hundred and eleventh Psalm. The eighth verse of the one hundred and eighteenth Psalm is the middle verse of the Bible. The ninth verse of the eighth chapter of Esther is the longest verse. The thirty-fifth verse, eleventh chapter of St. John, is the shortest. In the one hundred and seventh Psalm four verses are alike—the eighth, fifteenth, twenty-first, and thirty-first. Each verse of the one hundred and thirty-sixth Psalm ends alike. No names or words with more than six syllables are found in the Bible. The thirty-seventh chapter of Isaiah, and the nineteenth chapter of 2 Kings are alike. The word girl occurs but once in the Bible, and that in the third verse and third chapter of Joel. There are found in both books of the Bible 356, 483 letters, 773,693 words, 31,373 verses 1,189 chapters, and 66 books. The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the twenty-third Psalm. The four most inspiring promises are John iv. 2; John vi. 37; Matthew xi. 28; and Psalms xxxvii. 4. The first verse of the sixtieth chapter of Isaiah is the one for new converts. All who flatter themselves with vain boastings of their perfection should learn the sixth chapter of Matthew. All humanity should learn the sixth chapter of St. Luke from the twentieth verse to its ending.

EXPLORATION AND DISCOVERY.

"THE PLACE CALLED CALVARY, WHERE THEY CRUCIFIED HIM."

Two hundred yards outside the Damascus gate of Jerusalem there is an isolated white limestone knoll, in contour like the crown of the head and about sixty feet high. It contains in its perpendicular face the most remarkable resemblance to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth, and chin can be plainly seen. It is also concave, and the same color as a skull.

On this bare, rounded knoll our Lord expired with that great cry which indicated cardiac rupture.

"That agonizing cry affrighted nature shook to hear."

A mighty earthquake upheaved the solid earth and split this very rock asunder. To the right of the skull the face of the cliff is oddly riven from top to bottom. The sides of this chasm correspond to each other, showing it was caused by the shock of an earthquake.

On the summit of Golgotha there is a great pit heaped over with stones.

It was customary to bury the crucified at the foot of the cross. This pit is filled with the skeletons and bones of criminals who, from time immemorial, have been crucified and stoned. It is still known by its ancient name, "The Place of Stoning." The bodies of criminals are still hurled into that same pit. At such times the stench is unbearable.

In springtime Calvary is carpeted with scarlet anemones and the Calvary flower, which appear like drops of blood covering the white limestone.

At the bottom of the western cliff there is a large garden with a very ancient well. Where it touches the foot of the cliff, six feet below the surface, the rock-hewn sepulcher of our Lord has been discovered. While I was in Palestine George Muller, the patriarch of faith, was led to excavate and recover the immortal tomb. Since then, its identity having been considered established, an English association, headed by the Archbishop of Canterbury and five other bishops, secured the garden, with the interior of the sepulcher, for \$15,000. In May 1896 over \$13,000 of this had been subscribed.

There is now a general consensus of agreement that this is the true Calvary. It alone fulfils the numerous and precise descriptions and the point of the compass "northward" indicated by the Scriptures.

WM. BRYMAN RIDGES.

JUST FOR TO-DAY.

"Lord, for to-morrow and its needs
I do not pray:
Keep me, my God, from stain of sin
Just for to-day.

"Let me both diligently work,
And duly pray;
Let me be kind in word and deed
Just for to-day.

"Let me be slow to do my will,
Prompt thine to obey:
Help me to sacrifice myself
Just for to-day.

"Let me no wrong or idle word
Unthinking say:
Set thou a seal upon my lips
Just for to-day.

"So for to-morrow and its needs
I do not pray:
But keep me, guide me, help me, Lord,
Just for to-day."

It is claimed that the exact birth-place of Buddha has been found by Dr. Fuhrer in the Nepal Terai. At a distance of about ten miles from the village of Nilgira Dr. Fuhrer found a colossal pillar projecting from a mass of ruined buildings.

Twenty-four feet below the summit of the pillar he found an inscription which states that Asoka in the 20th year of his reign i. e. about 239 B. C. came to that place viz Lambani, Garden, and erected that pillar on the very spot where Buddha was born.

News.

Mr. Mackworth Young, Lieutenant-Governor designate, arrived at Lahore on Monday morning by the 4.40 a. m. train but did not alight from his carriage until 7.15. He received a salute of 13 guns and guard of honour from the Somersetshire Light Infantry with band and colours. He was met by Sir Dennis Fitzpatrick and staff, the Secretaries to Government in the Civil and Public Works Departments, the Commissioner and Deputy Commissioner of Lahore, and Messrs. Udny and Anderson, Commissioners of the Peshawar and Derajat Division respectively. Colonel Tucker, Inspector General of Police, and a few other European gentlemen were also present.

Telegrams.

THE CRETAN CRISIS.

BOMBARDING THE INSURGENTS.

LONDON, Feb. 22—Midnight. The Powers yesterday bombarded the insurgent camp at Canea, owing to the insurgents continuing their fusillade after being ordered to desist. Seventy shells altogether were fired, whereupon the Greek flag was hauled down.

FURTHER PARTICULARS.

A British man-of-war fired the first shot in the bombardment of the insurgent camp at Canea. The cannonade lasted twenty-five minutes. A German cruiser, which took part, fired Melinite shells. The insurgents took to flight.

A DANGEROUS SITUATION.

LONDON, Feb. 24. The Foreign Consults telegraph that the situation in Crete is dangerous. Two thousand Mussalmans have blockaded Candamos, and one thousand have blockaded Spanico and Selino.

MODIFIED AUTONOMY FOR CRETE.

LONDON, Feb. 25. The views of Germany and Britain in the Cretan question have become reconciled through the mediation of Austria, and it has been agreed to hand both to Turkey and Greece a joint declaration in favour of autonomy for Crete, with a Christian Governor and under the Sultan's suzerainty.

MORE GREEK TROOPS.

Six hundred Greek troops, with cannon, have landed in the Province of Candia.

THE CALCUTTA RELIEF FUND.

The Famine Relief Fund has reached Rs. 41,32,000; this includes second contributions of Rs. 5,000 and Rs. 20,000 from Yokohama and Hong-Kong respectively.

AN EXPRESSION OF GRATITUDE.

ALLAHABAD, Feb. 24. The Chairman of the Calcutta Relief Fund has conveyed, by telegraph, the grateful thanks of the Executive Committee to the Lord Mayor of London, the Governor-General of Canada and others for their generous response to the appeal from India.

THE BOMBAY RELIEF FUND.

BOMBAY, Feb. 25. The Bombay Presidency Famine Relief Fund now amounts to a lakh and a half.

THE CRETAN CRISIS.

AN ULTIMATUM DECIDED ON.

LONDON, Feb. 28. Neither Russia nor any other Power has presented an ultimatum to Greece.

THE PRESENT SITUATION.

The situation at present is as follows:—Russia, Austria and Germany are urging the despatch of a peremptory Note to Greece threatening immediate drastic measures, including the blockade of the Greek ports, unless the Greek forces are withdrawn from Crete. The other Powers, while especially desirous to see the policy of the concert in Europe promptly executed, desire to approach Greece more moderately, so as to enable her to yield without compulsion. Negotiation as to the wording of a Joint Note from the Powers to Greece continues.

AN ULTIMATUM DECIDED ON.

LONDON, Feb. 28—Midnight. It is understood that a collective Note giving Greece four days in which to evacuate Crete, will be presented to-morrow.

THE CRETAN TELEGRAM.

CALCUTTA, March 1. The India Daily News published the following special telegram of London:—The Græco-Cretan question has reached a very grave crisis and most unexpected events have happened which necessitated a hurried meeting of the Cabinet yesterday. The entire Liberal press, with the exception of the Daily Chronicle, advises the Greeks to accept the decision arrived at by the Powers regarding autonomy for Crete with the suzerainty of the Sultan, and urges Greece not to resist the united action of the Powers; but Greece scouts the idea of the retention of Turkish soldiers in Crete. The King of Greece has telegraphed to his father that he will never rest until union between Greece and Crete has been accomplished. As a result of this decision more Greek reserves have been called out, and it is feared that the rejection by the Power will probably result in very grave consequences. M. Deliyannis, the Greek premier, says that the decision to maintain Greek troops in Crete is irrevocable, but this is not generally believed. Intense irritation prevails at Athens against all foreigners.

THE CRETAN CRISIS.

LONDON, March 2. Another hitch has taken place regarding the wording of the joint Collective Note of the Powers to Greece, which has therefore, not been delivered yet.

LATEST NEWS FROM THE ISLAND.

Latest advices from Crete state that the insurgents have captured the fort and village of Candana, with 3,000 Turks, including 300 Turkish regulars. The Greek Consul at Canea has gone to Selino to intercede for the Turks who are blockaded there; and also for prisoners at Candana.

THE COLLECTIVE NOTE PRESENTED.

LONDON, March 3. The Powers have presented a Collective Note at Constantinople and an identical one at Athens, declaring Crete to be autonomous but under the suzerainty of the Sultan, and also demanding that the Greek forces evacuate Crete within six days.

QUESTIONS IN PARLIAMENT.

Lord Salisbury, replying to a question in the House of Lords, said the Powers had agreed to the British proposal, except regarding the withdrawal of Turkish troops from Crete.

Mr. Curzon, replying to a question in the House of Commons, said that union with Greece was impossible in the face of the present attitude of the Powers.

RIOTING OF TURKISH GENDARMES.

The Turkish gendarmes at Canea have mutinied and shot their Colonel. Foreign marines were called out to quell the disturbance, and opened fire on the mutineers, who then submitted.

SIR DENNIS FITZPATRICK.

LONDON, March 3. Sir Dennis Fitzpatrick has been appointed member of the Council of the Secretary of State for India.

THE PLAGUE IN INDIA.

KARACHI, Feb. 24.

Cases to noon of the 23rd 50; deaths, 45. Muhammadans lost 35 to Hindus 10. The mortality, and the Sadar Bazar again records one suspicious case. The death rate is increasing greatly in the Runchore Lines; it is a thickly peopled and very dirty quarter. Mr. Lawrence, I. C. S., has been transferred to it from Old Town, to superintend cleansing operations. A fire has just broken out in the Nursapur Segregation Camp where some 3,000 people are living in temporary huts, erected by the Municipality.

BOMBAY, Feb. 25.

There were 107 cases and 97 deaths reported yesterday from plague; total mortality from all causes being 200. Total cases to date 7,038; deaths 6,198. In consequence of nearly all drivers of hack victorias having fled to native villages, only 270 licenses instead 1,700 have been taken out.

BOMBAY, March 3.

There were 116 attacks and 91 deaths from plague reported yesterday; total mortality from all causes being 200; total attacks 8,281 and deaths 6,889. According to the return issued by the Chamber of Commerce, no fewer than 358,852 persons left Bombay in November, December and January in excess of the corresponding month the year before. This is exclusive of the number of people who left by road and country craft. A crematorium has been opened in the compound of the Government House, Parel. Several huts and buildings at Mahim in which plague has occurred were condemned to be destroyed yesterday. The new Muhammadan burial ground at Tank Bunder is ready for use; the existing burial grounds are said to be overcrowded and insanitary. Some natives are returning to the city, and Dhobie Talao and Cheera Bazaar are beginning to show signs of returning animation. At Parel and Mahim over 600 shops and 3,000 houses have been closed and people have gone to their native places. Segregation camps are being erected on the sea-face for persons who are compelled to leave their houses. The hard work which the employees of the Health Department have been performing for month past is telling on the tempers of some of them, and in certain sections of the service something like discontent has prevailed; the matter is being settled by the authorities. A new plague hospital has been opened at Grant Road.

SUPPLEMENT.

Contributed articles on important themes and items of news will be thankfully received. All communications should be addressed to the Editor, Nur Afshan, Ludhiana.

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